

# RAILROADS AND THE SABBATH.

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1. Statistics of Sunday Traffic on Railroads & Canals ;
  2. The Moral Influence of Railroads ;
  3. Economical Motives for Sabbath Observance ;
  4. Religious and Civil Relations of the Sabbath.
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SECOND DOCUMENT  
OF THE  
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## RAILROADS AND THE SABBATH.

THE Committee would make grateful mention of the courtesy of the officers of the various Railroad and Canal Companies, to whom they have applied for information respecting their Sabbath arrangements. An examination of the facts thus gathered from authentic sources will show, that, while some forms of desecration on our thoroughfares remain to be deprecated, an important advance has been made by many of the companies in diminishing their Sunday trains, and that several of them have found it to their advantage *wholly to suspend their Sunday traffic*. It will be seen that higher motives than those of interest have influenced this result, as would be expected from the character and standing of the parties concerned ; and further changes in favor of cessation from secular toil may be reasonably expected, as the relations of the Sabbath and the responsibilities of influential corporations are more fully considered. It is, then, in the spirit of kindness and hope that the Committee would attempt a brief analysis of the information procured, and make such suggestions as seem pertinent to the difficult and important subject referred to them.

The scope of present inquiry embraces only the lines of communication diverging from the City of New York, or immediately connected with its business,—the great arteries of commerce, through which travel and traffic and moral influences perpetually flow : omitting in this document the discussion of the City Railroad question. The leading facts of the several corporations are as follows :

THE NEW YORK AND NEW HAVEN RAILROAD COMPANY, forming a part of the great mail route from Boston to New Orleans, "send out a single train (with the mail) at six o'clock P.M., on Sunday, with a passenger car attached, and take only those persons who must go, on account of sickness or death, or any urgent matter that compels them to travel in that train." "The whole number of passengers who rode in that train in January last was seventy-four, though there were five Sundays in the month ;" "and the month previous but sixty-five—averaging say fifteen passengers per Sunday." The average number of passengers each Sunday in 1856, was *thirteen*, and in 1857 it was *seventeen*—making the general average for two years FIFTEEN. The train leaving Boston on Sunday night at 8 o'clock does not reach the New Haven road until early Monday morning. The number of passengers by that train is about the same as from New York.

This experience on one of the most frequented of our great



thoroughfares is of great value, as furnishing an impartial test of the proportion of public travel rendered necessary by the various emergencies of "sickness or death, or any urgent matter that compels" the use of sacred hours. The usual daily average of passengers conveyed on this road exceeds *three thousand* (3,292,) or 1,030,597 per annum. The average on Sunday is *fifteen*, or *less than the one half of one per cent. of the ordinary daily communication*. Do not these facts demonstrate that *only the merest fraction of Sunday travel is necessary, and therefore right?*

Taking these data, in their bearing on the plea of *humanity* for Sunday Railroad accommodation, and in connection with the fact that about as many men are robbed of their day of rest in the care of the train as are conveyed by it a few hours earlier on errands of necessity or mercy, and the preponderance of humane motives would seem to be on the side of Sabbath-keeping : more especially when we take into account the peace and comfort of probably thrice as many sick and dying along the line as are benefited by the visits of Sunday travelers—to say nothing of the rights and morals of the million, and the offending or hardening of consciences all along the roadway. Are not these facts entitled to the careful consideration of other Boards of Directors, in their humane, as well as their economical aspects?

THE HARLEM RAILROAD COMPANY, with a large freighting and passenger business, *run no passenger trains on the Sabbath* on their main line, and but a single freight train : and this, if we rightly interpret the returns, for the transportation of milk alone. The change in this respect is understood to afford great satisfaction along the line, and it may be hoped will be permanent. On the city road, however, the Company employ sixty-five men, and convey an average of 11,566 passengers a month, on Sundays.

THE HUDSON RIVER RAILROAD COMPANY, after an experiment of the opposite policy, which their best friends deprecated and deemed disastrous, have discontinued both their passenger and freight trains ; "employ no men, receive no money, and transact no business on Sunday." The only qualification to this gratifying statement is in the arrangement by which a freight train arrives about six o'clock on Sunday morning. With this exception, it is represented that their fifteen hundred employés have their weekly season of repose : not a wheel moves, not a whistle screeches, to break in upon the Sabbath stillness. Their 4,000 daily patrons have occasion to rejoice in the increasing prosperity and safety of the road ; and its bond and

stock holders will be more than content with the simultaneous increase of receipts and diminution of expenditures under a Sabbath keeping regime.

THE LONG ISLAND RAILROAD COMPANY run no Sunday trains, with the exception of one for the transportation of *milk*, which reaches and stops at Bedford about 9 o'clock A.M.

THE ERIE RAILROAD COMPANY "run three trains over the whole length of the road at this season of the year (March), and four local or way trains, each way, over portions of the road, six days in the week, with an average number of passengers (through and way) of about 3,000. Only one passenger train leaves New York on Sunday, and that, carrying the mail, leaves at 5 P. M. No train leaves Dunkirk on Sunday; but the train that leaves on other days at 4.25 P. M. leaves Hornelsville for New York at 10.25 Sunday night. The train leaving Dunkirk Saturday afternoon, runs through to New York, arriving Sunday forenoon. No way passenger trains run on any part of the road on Sunday. The number of passengers leaving New York on the Sunday train is very small, and the whole number carried is not more than one twentieth of the number carried on other days.

"The average number of freight trains moving daily on all parts of the road varies according to the business and the season of the year, from thirty to fifty. No freight is received or sent from New York on Sunday. From Piermont two trains leave for the West; and from Dunkirk a cattle train leaves for New York on Sunday. No way freight trains are run on any part of the road on Sunday. A milk train leaves Otisville Sunday evening and arrives at midnight. No freight is delivered on Sunday, and consequently no money is collected on that day for freight transportation.

"The whole number of persons in the employ of the company in all capacities averages about 4,000; of these about 1,500 are employed as conductors, engineers, &c., in running the trains. The number of men employed on Sunday is just as much less than on other days, as the number of trains run is less. No freight being received or delivered at any of the stations on Sunday, consequently the laborers, clerks, &c., are not employed on that day.

"Our Board of Directors have recently adopted a resolution that all Sunday labor on the docks in New York and at Piermont be discontinued, except such as may be necessary for the perservation of property."

The intelligent and obliging officer of the road who kindly communicated the foregoing facts, further writes:

"Allow me to add that the necessity of running freight trains on Sunday on our road, grows out of the competition with other lines leading to the West. Merchants will ship their goods by the quickest line, and the delay of twenty-four hours on one road would turn from it a large portion of its business. None of the roads leading from New York, so far as I know, receive freight for



transportation on Sunday ; but I am confident if it were known that goods received on Saturday would not be forwarded by the Erie road till Monday, we should get very few on that day, and shippers forwarding their goods by another route on Saturday, would be likely to do the same on all other days. The remedy for this lies with the merchants and Railroad companies.

May it not be hoped that the "merchants and the Railroad companies" will seek a "remedy" in a direction consistent with their true interests, and with the *rights* of the hard-working operatives in their service ?

THE NEW YORK CENTRAL RAILROAD COMPANY *start* no passenger trains on Sunday, but trains which leave either end of the road on Saturday evening go through. "Freight trains are run as little as possible on Sunday; but when there is a press on the road they are often run from the actual necessity of getting them out of the way." Such is the statement of the respected officer of the road in reply to our inquiries, who adds :

"I have uniformly opposed Sunday trains on our line. The men require the repose of Sunday, and are fairly entitled to a day of rest. *They work the better for it during the week.* In addition to this, the great body of the passengers who would go on Sunday, if the trains were running, go on Saturday or Monday if the road is closed on Sunday. The Company is the gainer by this. I have always urged these reasons, independent of the higher law which might be appealed to when discussing this subject. \* \* \* The proper observance of the Sabbath is of great importance to this country. The perpetuity of our institutions depends upon the moral character of the people ; and that cannot be fully developed and maintained without the aid of the Sabbath."

If views thus sound and practical come to pervade the Board of Direction of this immense Company, as we trust they may, it is believed that it would not be long before "the actual necessity" of moving a wheel on the sacred day would be very infrequent ; or before it would be found "possible" to "do all thy work" in "six days."

THE NEW JERSEY RAILROAD AND TRANSPORTATION COMPANY (extending from Jersey City to New Brunswick,) "run an evening train only on Sunday, leaving New York at six P.M., and New Brunswick about eight o'clock P.M. This train is however so crowded with way passengers, especially in summer, that the Company have been obliged to run a way relief train, about the same hour, between Jersey City and Newark. The average number of passengers on Sunday is about 100 through, and 400 to and from Newark, &c. *No freight trains are run on Sunday* ; eight freight trains run each way

on secular days. The daily receipts, other than Sundays, are about \$3,000 ; on Sunday about \$300. The average number of employes is about 127 ; on Sunday evening, 32.

"The N. J. R. R. & T. Co. never run their regular way trains on Sunday ; and about twelve years ago, they prevailed on the Postmaster-General to dispense with the Sunday morning mail line, which then left New York and Philadelphia at nine o'clock A.M. on Sundays, and carried about as many passengers as the present evening mail line.

"Our Company," continues the respected Vice-President, "felt it their duty to conform to the wishes of the community through which their road passes, and used strong efforts to secure the withdrawal of the morning mail line : and *they are perfectly satisfied with its results, regarding its omission as conducive to the true interests of the Company, in the increased efficiency of their operatives and equipments, and the diminished liability to accidents, by not overworking the men, machinery and road, but giving to all one day of rest.*"

THE CAMDEN AND AMBOY RAILROAD COMPANY run two passenger trains daily, and two freight trains with passenger cars attached. No trains for passengers or freight are run on Sunday, and no men are employed on that day. But the trains leaving New York and Philadelphia at 5 o'clock on Saturday evening arrive at each end of the line early on Sunday morning. It would seem to be feasible to start those trains earlier on Saturday, to avoid even this partial encroachment on the hours of the Sabbath.

THE NEW JERSEY CENTRAL RAILROAD COMPANY run eight daily passenger trains and an equal number of freight trains, on the secular days of the week, employing 431 men, and with daily receipts of about \$2,000 ; but *all business is suspended on the Sabbath.* The men enjoy their weekly rest, and the villages along the route are undisturbed in their Sabbath quiet.

THE MORRIS AND ESSEX RAILROAD COMPANY run no Sabbath trains.

#### CANALS.

The canals in the State of New York have an aggregate length of about 900 miles. The number of persons employed on these works as collectors, forwarders, boatmen, drivers, &c., is estimated at 25,000 ; the number of boats 5685, and the number of horses 12,000. It has been stated that of the whole number of persons thus employed, some 6000 are *minors*, many of whom are *orphan boys*.

So far as is known, the business of the *State* canals is carried forward on the Sabbath without intermission, as on other days. The Locks are all opened on that day as usual, and a population equal to one-fourth of the entire group of the Sandwich Islands, pursues its demoralizing traffic through the heart of a populous Christian State, under cover of the laws of that State !



We are happy in being able to present, in contrast with this legalized profanation of the Sabbath, the voluntary provisions of a private corporation, whose directors have had the wisdom and the firmness to close their Locks on the Lord's day, and to suspend all business on their line during consecrated hours.

THE DELAWARE AND HUDSON CANAL COMPANY employ 1125 boats in the transportation of coal, and 100 in freighting miscellaneous articles, merchandise, &c. *They are all prohibited from running on the Sabbath.* An aggregate of about four thousand persons are engaged on the canal during the boating season. The opportunities for moral improvement are such as are found in the schools and churches of the different towns and villages through which the canal passes, and in the labors of a missionary employed and paid by the Company. His labors consist in the distribution of tracts and Bibles, personal intercourse and conversation with boatmen, and preaching to them on the Sabbath. The Directors believe that the closing of the Locks has had a very beneficial influence on the morals and deportment of the boatmen, and on the population along the line of the canal.

The esteemed President adds to this important testimony : " You will perceive that we cannot give very satisfactory answers as to the effect of Sabbath labor on man or beast, because we have had so little experience. We believe it, however, to be highly pernicious to both. When we closed our Locks, (say 23 years ago,) objections were made to it, and some feeling of dissatisfaction was manifested, both by boatmen and the population along the line of the canal. *But, I have no doubt the feeling would now be much stronger against a proposition to open the Locks on the Sabbath.*"

THE DELAWARE AND RARITAN CANAL COMPANY close their Locks and bridges every Saturday night at twelve o'clock, and open them again directly after twelve o'clock on Sunday night. Between nine hundred and a thousand boats navigate the canal, and from 5000 to 6000 boatmen, raftmen, drivers, and others are immediately connected with the business of the canal. All work ceases on the Sabbath.

From the interesting letter of the Cashier of the Company we learn, that " the influence of Sabbath observance has been good on the boatmen, and on the inhabitants in the vicinity of the canal. The most intelligent of the captains—all of them, indeed, with a *single exception*—state that the stoppage of labor on the Sabbath *has worked well*, and is highly beneficial in a physical point of view to all the force—captains, men, drivers, and horses. In some instances, more trips have been made during the year—and I have heard of none making less—than when work was carried on during the Sabbath."

After stating the history of the efforts for securing the law by



which the canals in New Jersey are closed on the Lord's Day, and of the efforts for the spiritual good of the boatmen, the cashier adds the following :

"The receipts of the company at their office (Princeton), where almost the entire toll is paid, for the years 1852 and 1853, compared with those of 1856 and 1857—two years under each system—show an INCREASE OF ONE THIRD *under the plan of a due observance of the Sabbath*, as appears from the State Director's Report for these years."

We regret to state that many of the boats which have passed the Locks at New Brunswick on Saturday are taken in tow by steamers and brought to New York on the Sabbath. Would not the manifold benefits of Sabbath observance on the canal, be experienced by a like regard for sacred laws on the bays and in the harbor of the metropolis ?

#### REVIEW OF FACTS.

A review of the facts thus grouped would seem to show that—

Sunday trains are *unprofitable*. Whatever exceptions may exist on short city or suburban railways, it is clear that the legitimate business of a road or canal may all be done in six days, with the economy of labor, machinery, etc., of one day. The testimony of some of the most influential managers of these companies is explicit on this point ; and experiment, in one instance extending over a quarter of a century, accompanied by almost unprecedented prosperity, would appear to be conclusive. It is believed that the experience of the companies in New England, nearly all of which keep the Sabbath, will confirm this position. Corporations, as well as individuals, find that in keeping the Commandments of the Lord "there is great reward."

*Sunday trains are unnecessary*. Humanity does not claim them, as is shown by the instructive facts of the N. Y. & N. H. R. R. Company. Commerce can dispense with them : it can well be content with the amazing increase of facilities for the transportation of manufactures, merchandise, and the products of the earth, as compared with other days ; and can afford to let every wheel stand still one seventh part of the time, as a security for the gains of the remaining six days. The correspondence of the country, already expedited with five or ten-fold rapidity as contrasted with the days of stage-coaches and post-riders, may forego, without essential loss, the Sunday mail and the demoralization of Government employés which hazards remittances by post,—especially since the Telegraph affords the means of instant communication with distant correspondents in all cases of emergency. The fact that in the great metropolis of the world all

post-office business on the Sabbath has been given up, for years, favors the view that the invasion of sacred time by Postal arrangements cannot be necessary. What interest, then, compels the use of these thoroughfares on the Lord's day?

But if Sunday trains are not necessary, are they *right*? The laws of the State only except from their prohibitions of labor on the first day of the week works of "charity and necessity." Their whole spirit is opposed to secular toil on that day. Is it too much to claim that the potent example of great companies, extending their lines of communication in every direction over the State, shall not be employed so as to bring its laws into contempt, or so as to weaken the moral restraints essential to the peace and well-being of its citizens? But, all human laws aside, the unrepealed statutes of Heaven furnish the unerring standard of right for men and for associations of men: and we see not how, in view of their requirements, to vindicate any systematic and unnecessary arrangements for secular business seven days in a week. In the long run, we cannot believe such business will have the blessing of Heaven. The general remark of Chancellor Frelinghuysen must have specific applications—"God has written the solemn truth on the whole line of His Providence, as well as on the pages of His word, that the people who despise His Sabbaths must suffer His frowns."

#### THE MORAL INFLUENCE OF RAILROADS.

The Railroad interest has become one of the most important in the financial and commercial world. Stretching its net-work of intercommunication over our broad land; absorbing nearly a thousand millions of dollars of capital; employing tens of thousands of our population—its influence on the character of the country has come to bear some proportion to that it exerts on its business and wealth. As a civilizer, the power of Railways can hardly be over-estimated. The snort of the iron horse as he rushes through the forest, or over the prairie, or along the valley, wakes the indolent to effort, and breaks in upon the stupor of hopeless isolation. Our enterprising settlers gather along the line of the newly-opened thoroughfare, as in other days on river-banks; and villages spring up around the stations as if by magic, with many of the appliances of Christian civilization. Thousands of such communities already exist, and contribute their quota to the tide of national prosperity and greatness,—where not a habitation would have been found but for the iron road and the locomotive. All honor to the enterprize that has planned and executed these gigantic monuments of the wealth and industry of the United States!



The *moral influence* of the Railroad system is a matter of immense moment. If it be made the channel for the diffusion of a corrupt and debasing literature; or the means of training a multitude in its service and along its lines of communication in habits of godlessness; or if it become the medium of invading the hours of sacred repose guaranteed by the laws of God and man to the communities bordering upon its thoroughfares—then will its pecuniary and commercial advantages furnish an inadequate offset to the injuries it will inflict on interests of infinitely higher concern. Valuable as the Locomotive may be—it is less valuable than the Decalogue; and if it cannot do its appointed work without running over “the tables of stone,” it were better that it never run at all.

It is believed that the tendency of the Railroads of the country, under proper regulations, would be greatly to diminish the amount of intemperance, Sabbath-breaking and kindred vices. Multitudes of animals employed on stage routes, with their army of drivers, ostlers and hotel-keepers, are already freed from the exhausting Sabbath service of other days. The increased ease and rapidity of communication takes away the excuses for Sabbath traveling of many who have long distances to go by land or water, and for the use of stimulants to restore over-taxed powers. The arrangements of many companies for the exclusion of intoxicating drinks at refreshment houses, and for entire rest on the Lord’s day, contribute to good morals. And to a greater extent than is commonly supposed, all needful mail facilities being furnished by six days of Railroad communication, the Post-office authorities and the Railroad companies have found it alike for their interest to suspend Sunday mail trains. May it not be hoped that, ere long, the combined dictates of interest and duty will prompt to the consummation of this voluntary and beneficent reform: so that as the sun rises on our New England hills, and gilds our central States with his morning beams, and pours his meridian splendor on the basin of the Mississippi, and sheds his declining rays on the Pacific slope, over our broad continent he shall look down each seventh day on commerce in repose; industry renewing its vigor; thoroughfares without a train or a traveler; “Deep calling unto deep”—the Atlantic unto the Pacific—“This is the day the Lord hath made, we will rejoice and be glad in it;” and a grateful nation rendering its homage to “the Lord of the Sabbath.”

#### ECONOMICAL MOTIVES FOR SABBATH OBSERVANCE.

Many considerations would seem to prompt to the entire cessation

of secular labor on the Sabbath on our thoroughfares—other than those of general application. They may be briefly stated as follows:

*The interest of stockholders.* They entrust the management of millions of money to other parties. The immensity of the trust forbids personal oversight. Confidence must be a large element in such relations. Conscience is relied on to control the administration of a complicated and responsible business. But what security can the stockholder have for the right employment and just returns of his capital, if one vital principle of the moral law is systematically disregarded? If the Fourth Commandment is contemned, has he any adequate security against the violation of the eighth? If the claims of God do not bind the conscience, will the rights of men fare any better?

*The security of property and the profitable employment of capital* demand a regard for the Sabbath. No interest is more dependent on a healthful state of public morals than Railroads. Let the fear of God and the restraints of the Sabbath be removed from a community, and private malice or wantonness would soon convert a Railway track into a man-trap. "Accidents"—wholesale assassinations would follow in the wake of general demoralization. And human law would be comparatively powerless for the protection of an extended and exposed line of communication. What would Railroad stock be worth with a lawless and imbruted population along the roadway? Does not every countenance given to a parent evil become *suicidal*, in such a view?

*The discipline of a Railroad* requires a day of religious rest for the employes. Prompt, implicit obedience, forethought, conscientious fidelity, undeviating honesty, are essential requisites on the part of station-masters, conductors, and all parties employed on our thoroughfares. How many trains have been smashed, and how many lives lost, by an unauthorized change of five minutes in the time table, or by the careless manipulation of a switch? But how can men be expected to regard scrupulously the rights of others, when their own *right* to a seventh part of time for physical, intellectual, and moral improvement is denied to them? What basis is there for a nice sense of responsibility when the moral law is practically ignored? Or how can a rigid obedience to the laws of a corporation be expected, when the example of disobedience to a divine requirement on the part of the corporation itself is habitual and conscious? What security can there be for the honesty of the employes who violate the Sabbath, or what certainty that the gains of Sunday



are not filched from the earnings of other days? ["I should never doubt the honesty," says Judge McLean, "of a man who, from principle, keeps the Sabbath day holy."] Or how can the powers be fresh and vigorous, so as to meet the constant emergencies of a perilous service, when they are overtasked, and the opportunities are denied for recuperation required by the laws of being and the commandment of Heaven? It is not necessary to refer to the direct Providence of God in explanation of the frequent disastrous occurrences connected with Sabbath-breaking conveyances—though there are instances enough on record, taken in connection with the history of God's care for His day, to deter a believer in the Bible from trifling with holy time. An adequate cause may commonly be found in the carelessness, or stupidity, or false judgment of men whose moral natures lack the tonic influence of the Sabbath, and whose physical and mental powers have been weakened by protracted and unintermitted tension.

*The safety of passengers* urges a regard for the Sabbath. The estimation placed on human life is one of the best tests of the degree of civilization attained by a nation. Humanity and self-interest alike prompt to the lessening of all liabilities to casualty in public conveyances. But with men and machinery tasked to their utmost by seven days' toil in a week, the exposure to casualties is greatly increased, as we have shown, and in that proportion the patrons of Railroads are imperiled in person and property. The pecuniary responsibility of Railroads, in the nature of insurance on life, is immense at best—so heavy, indeed, as to deter many capitalists from investing in such securities on that very ground: but how is it enhanced when, to all other liabilities, is superadded that caused by contempt for a natural and moral law, as imperative as the law of gravitation?

*The peace and good morals of the communities through which our Railroads pass* would be promoted by their cessation from business on the Sabbath. The tendencies toward a lax observance of the day are strong enough to press hard on the barriers of conscience and habit, in every community, without the additional motive of curiosity to witness the Sunday arrivals at the railway station, and the stir and bustle of omnibuses, carriages, porters, hotel-keepers, and the corrupting influences too often clustering around a railway depôt. There are causes enough of diversion from the appropriate duties and enjoyments of the home and the sanctuary, without the noise of trains and the whistling of engines on the day of rest. Every household has a right to the quiet and repose which the Sab-

bath was appointed to secure ; and every community has an equal right to the moral safeguards which the Sabbath brings. Self-interest may not sacrifice these rights of the many to the convenience or profit of the few. A corporation may not over-ride or ignore the religious convictions and the highest interests of the great body of the people. And especially may the suburban population protest, as they have often protested, against any arrangements by which their country retirement is broken up, their grounds infested, their gardens and orchards robbed, and their families thrown into consternation by the Sunday excursionists poured out upon them in the summer season, by land and water. The gains of such a business will be poorly compensated, if our suburbs are made so dangerous and unpleasant as to prevent respectable citizens from establishing their homes there, and thus cutting off a considerable and increasing source of legitimate revenue from our Railroads and Steamboats.

#### RELIGIOUS AND CIVIL RELATIONS.

But we have too much respect for the intelligence and moral principle of gentlemen concerned in the direction of our Railroad Corporations to suppose that they have not anticipated us, in considering higher motives than those of interest in their bearing on this subject. They would blush to be thought to merge their individual responsibility in their corporate relations, and to ignore religious obligations by the plea, that "corporations have no souls." They devoutly recognize the Supreme Being and His ruling hand in other connections, and expect to give up their individual account in the final day for these, as for other acts of earthly stewardship. And none would be more displeased than themselves to be thought incapable of appreciating the motives affecting this question, drawn from the Word and Providence of God, and the moral and religious well-being of the people.

We would, then, respectfully, but with all the earnestness of men who associate the Sabbath with the creation and redemption of the world, and with their personal hopes and future prospects, *urge the entire cessation of needless secular labor on our thoroughfares on the Christian Sabbath :*

Because *it is a sacred day.* The Word and Example of God have "sanctified it" from the dawn of time. The Decalogue hallowed it forever. The Saviour of the world confirmed and illustrated its universal obligation and its humane intent, in divine teachings and by miraculous power. His Resurrection is commemorated by it. It is



"*the Lord's day*," "made for" the rest and worship of "man." He who made it guards it : and to profane it is to contend with its Author.

It is a *blessed day*. The poor profit by its repose : the rich are reminded by its recurrence of their stewardship. It comes to break in upon worldly engrossment, and elevate the soul to purer and more ennobling joys than earth affords. It gives to the family its period for social communion and religious instruction ; it invites to the Bible and the Sanctuary, and the preached word ; it is the day of destiny to millions of our race ; it is the type of Heaven. Him that keeps it, God will keep : he who desecrates it, tramples on one of his choicest blessings.

It is a day *vital to the prosperity of pure religion*. The world over, the prevalence and power of true religion may be measured by the degree of sacredness with which the Sabbath is observed. So that influences tending to its desecration have a direct bearing antagonistic to man's highest interests, and to the well-being of society. Individual hostility to the Gospel and its fundamental institutions must be expected : but the friends of religion have a right to demand that the commerce and wealth of the country, represented in the immense corporations they have created, shall not be employed in breaking down the barriers by which vice and irreligion are held in check, or in weakening and destroying the very institutions to which they owe a large measure of their security and prosperity.

It is a day of paramount importance *to the purity and perpetuity of our free institutions*. Despots may find their account in converting the Sabbath into a holiday, and diverting their subjects from their miseries by pastimes and idle sports. But the sturdy virtue and self-discipline necessary to a successful experiment of self-government, can only coexist with the universal respect of the masses for law, human and divine. The influence of the example of respectable bodies of men in the public violation of the Fourth Commandment, must weaken the power of conscience as to all other moral precepts. Our children and youth are liable to grow up with a feeble sense of moral obligation, and with inadequate convictions of parental, governmental, or divine authority. Foreign emigrants, finding here neither the restraints of law nor of armies, may confound freedom with license, and undermine and deprave the very institutions that invite and shelter them ; whereas, a manifest and invariable regard for the Law of the Sabbath on all our lines of intercommunication, would serve to impress on the minds of these new comers, and on the population along their borders, the great lesson that the freedom here enjoyed is associated with the voluntary recogni-

tion of Divine Authority, and subordinated to the Supreme Ruler. The question "whether we are to continue to be a Sabbath-keeping, virtuous, free, and happy people ; and whether our blessings are to go down to future generations, will depend much, very much, upon the question, whether our numerous Railroads are to be Sabbath-keeping or Sabbath-breaking concerns."

In conclusion, we would echo the truthful and eloquent sentiments of the clergy of our city :

"The day of holy rest, to a land bearing the Christian name, and to a republic based on equal rights, has the highest CIVIL WORTH. Man needs it, *physically*, as a season when Labor may wipe off its grime, and breathe more freely after a week's exhaustion, and when Care shall slacken its hold upon the frame and the heart. Man needs it, *morally*, to rise by its aid out of engrossing secularities and materialism to the remembrance of his spiritual interests, his final account, and his eternal destiny. *Toil* needs it to rescue its share of rest, and its season of devotion from the absorbing despotism of Capital ; and *Capital* needs it, to shield its own accumulations from the recklessness and anarchy of the imbruted and the desperate, and to keep its own humanity and conscientiousness alive. The *State* needs it, as a safeguard of the public order, quiet and virtue ; human laws becoming, however wise in form, effete in practice, except as they are based upon conscience and upon the sanctions of Eternity, as recognized voluntarily by an intelligent people ; and God's day cultivating the one and reminding us of the other. And in a *Republic* more especially, whose liberties, under God, inhere in its virtues, the recognition—freely and devoutly,—by an instructed nation,—of God's paramount rights is the moral underpinning requisite to sustain the superstructure of man's rights ; and without such support from religion,—not as nationally established, but as personally and freely accepted,—all human freedom finally moulders and topples into irretrievable ruin."

NORMAN WHITE, CHAIRMAN,

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